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[Written for the Maryland Journal.] PABAPHRASE, Of a Portion of the 48d Psalm. Gratefully Inscribed to Rev. Dr. A. S. Bettleheim,

By his Pupil and Friend. As the meek doe, climbing the mountain steeps, When burning suns have scorched the sultry air, Longs for the cool and shady covert, where Beneath thick-arching branches calmly sleeps The clear, bright pool of waters, fresh and sweet; Which, scenting from afar, in eager haste She mounts from crag to crag, with nimble feet, Their life-restoring draughts again to taste:-

Thus, O my God! climbing life's mountain peaks, And wandering, weary, o'er earth's arid wastes, long for Thee! Thus ever gladly hastes My thirsty soul, to find the life she seeks, In Thee, the living God. Thus joyously, Though weak and faint, she seeks Thy gracious fac Before Thy presence to appear, and be

January 4th, 1889.

Miscellaneous. THE

Allowed to taste the sweetness of Thy grace.

CONSIDERED BY CHELYS.

[NINETERNTH PAPER.]

We now come to make our own independen search of the Scriptures themselves, for som intelligible information concerning that uncomprehended entity, the Human Soul, since no clear explanation of this peculiar subject seems to be elsewhere attainable. Fortunately, and marvelous storehouse of knowledge which t contains: and its own command to us to search out its wisdom, is not only our warrant for the undertaking, but becomes to us also the promise and the pledge of successful results. Going back then to the very starting point

of the Biblical history, we find the statement that in the beginning the Deity created the Heavens and the Earth. We are told of the light being divided from the darkness; of the and to comprehend their importance. stretching out of the firmament, and the senavegetation upon the earth; and the appearance

thence its atmost meaning?

quate understanding of any one of these meanplicity. Of this kind are the teachings of the | man gaze. So that it must certainly be the are very well known to us are avowedly used | stand something about heaven.

to explain to us the nature of those which are methods of Scriptural instruction. This account of the Creation is a case in extended Universe. "In the beginning Deity of Heaven, which modern ages have produced, and all it holds; the heavens, and all the myr- of some idea of a heaven, in the minds of men. iads of material worlds. And matter was form. In fact, the chief office of the various religious less and empty; and the darkness of uncon- of the world would seem to be to teach men aciousness rested upon the depths of all spirit- | that there exists, somewhere in the universe, ual existence." Then comes the finshing of the a better place than Egypt, wherein a higher dividing them sharply from matter, as day is him to attain to its enjoyment when his brief divided from night; followed by the creative | stay upon the Earth is ended. This is simply flats constituting the wonderful orders of what should be the ultimate meaning and aim heavenly and earthly Beings, and ordaining all of all possible religions; for without this one their functions. Thus all these mighty mar- prime theory they are all worthless, and must vels pass vividly and solemnly in review be. instantly collapse as the films of brilliant bubfore us, and we stand amazed at the skill that | bles, and evanish into nothingness. could compress so vast a theme into so small a

petent to grasp such grand ideas. erse, it will appear that the third meaning of religious teachers seem never to have suc

thoughts wing their flight throughout space, lem indeed. as free birds through the skies. was written: "Thus the heavens and the earth | in the ever-streaming rays of light around the were fluished, and all the host of them." The one simple description subserves the threefold offices of an instrument whose powers are those | ever, was not satisfied with this location, and of the naked eye, supplemented by the capacity of the telescope on the one hand, and that of the microscope on the other. And if we apply the same sort of treatment to other Scriptural farther than the sun's bright photosphere and statements we may find that they shed very expatiate amid the glories of the distant stars strong rays of light upon a multitude of things | then, less ambitious, he is content with such both above and below the subjects of the beatitudes as he can fancy proper to the Moon literal text. It is more than remarkable, it is or some other planet of our system. Then he utterly amazing, to see how, if the Bible is true | accepts the Earth's atmosphere as his heaven. at all, it is true over and over again, in a mul- | and there enthrones his delties on lofty mountiplicity of ways. And it is also instructive to | tain tops, and makes the regions of the clouds observe how its teachings run along the middle | their theatre of action; and anon he places his line of affairs; and how they strike at the true elysium in the Blest Islands of some far-off sea, central point of every case, and then ray out thence in a general illumination of all sides. With these few and simple principles for our guidance, let us now return to our study of the gether. Scriptures in our search for information con-

cerning the soul of man. It is to be recollected that in our earlier researches we have already found Man representing in himself a microcosm. His body formed of earth, and air, and water; rock-ribbed with | to dwell in the hereafter." But just exactly bones; rounded with ground of flesh; watered | where this glorious Place is situated they are by streams of blood : coursed by the swift electriot currents of the nerves: exhaling its own | were any of the heathen. Some practical atmosphere; and his character reproducing all thinkers, however, have ventured to suggest the forms of earthly life. What then remains | that probably the great, eternal Throne of God that could be added to complete the nature of is fixed at that point in the Pleiades about the Barthly Man? Surely nothing: for we which the whole system of our universe aphave seen all that there it of Barth, and have pears to be revolving. Or, if this center, too, found that Man comprises the whole of it, and as certain scientists suppose, revolves around quietly sespended the neighbor.

manifests the sum of all its potencies. The some other point, then there, or at all events, analogy is perfect: in each man a diminutive at the true central point of all existing things, world is comprehended. What is there then that could exist in him additionally? Are earthly things all that are possible of existence; or may there be something else in the

"In the beginning God created the Heavens and the Earth," says the sacred record. And if this be true, then of course there must be something besides earth and earthly things existing somewhere in the universe. And as Revelation affirms, so Reason has also separately discovered, that the Earth is not the whole of the creation; the sum total of the universe. The Bible tells us of two kinds of created entities, and only two; the earthly. and the heavenly. It teaches most distinctly that the scheme of existence includes something other than, and prior to, the system of earthly things; namely, the Heavens. If, then, we discover in man all the factors of besides, the question naturally suggests itself whether the unexplained element may not be something in him analogous to Heaven, in like Earth. In view of such a possibility let us

spirit, of a heavenly nature, which a human Being possesses in addition to the three earthly life-principles which we have already found to e component parts of human nature? This is rather peculiar question, and at first sight, it might appear to be one that will prove remark. ably difficult to answer. But it is one from which we have no escape; it lies directly in forbidden to us. On the contrary, the Bible any further progress in these investigations. and it should be reassuring for us to remen ber that, after all, we are only searching for the things which are already in our possession. we do find there we ought to be able to underalone to recognize them, but to analyze them.

It is evident, however, that in order to disration of land and sea; of the springing up of cuss any question intelligently, we must first very same place. understand what we mean by the terms of the of luminaries in the sky; and finally, of the question itself. And therefore, before we unpeopling of the waters, the air, and the earth, dertake to examine whether the soul is, or is with their own appropriate varieties of inhabi. I not, a heavenly spirit, it will be necessary for satisfied to adopt any one of these theories. tants. The remarkable description is very us to ascertain something about what we mean terse and graphic; we are all familiar with it; by the word "heaven." It is not a new word it has come to be the general belief among almost any child in Christendom is able to re- to us, by any means, whether we have any cite it. Yet who of us has ever soared up into | definite ideas of its significance or not: nor i its heights, or descended to its depths, or it one into whose import we have been forbidpierced into its inmost heart to bring back den to inquire. On the contrary, we have element, and enjoys itself, and is happy." As seen that it stands in the very first sentence of Dr. Chalmers says, "the common imagination Now one of the peculiarities of the Bible, the Book which professes to be God's Revela- that we have of Paradise, is that of a lofty which we may notice here, is the manifoldness | tion to man; and it may be observed that in of significance so often inherent in its contents. I this account of the Creation information con-Very frequently, indeed generally, its state- | cerning heaven and heavenly things precedes ments which seem to be single and simple, may | that which relates to the earthly entities, as be found, upon examination, either to mean | though it might be of the first importance to | that is meager and imperceptible, and nothing several different things, or to set forth the same | us, as well as of the highest consequence in thing in several different ways. So that an ade. itself. Nor is this all; for while the Bible continually exhorts us to understand what we | with which it is felt impossible to sympathize." ings will give us a clew, and an insight, into each | read, it is full from end to end of teachings of the others; and will enable us to interpret about heaven; and in its closing book the this examination of the case, is the fact that them with a degree of comprehension which is doors of heaven are set wide open, and the

The various other religions of the world

But though the instincts of mankind's relig

In that pradle of the wisdom of our race. Hence, it is not in one sense alone that it | mysterious Egypt, it was dreamed that floating ann, the souls of blessed mortals found the consummation of their bliss. Maturer man, howwith revolving ages he has shifted the celestial region to every imaginable section of the illimitable universe. Sometimes his hopes fly or relegates it to the spaces at the center of the earth. And so do not the testimonies of the

Modern Christian teachers, too, define Heaven very indefinitely. They tell us that "heaven is there where God especially manifeets his Presence to his holy angels, with whom the souls of holy men shall be allowed evidently quite as much at a loss to tell, as ever wherever that may be, they would establish

And it is to be noted that when the Christian epic poets, and indeed Christian poets in general, represent to us the translation of what they call a human soul, or spirit, after the body's death, they make the angels carry it away, and away, and still away, beyond the flaming orbs of countless suns; beyond the rushing sweep of mighty starry systems; and then, at last, deposit the breathless, bewildered being only in some blest sphere that lies upon the confines of the true heaven itself, whereinto they assert that the souls of even the righteous will not be permitted to enter until the flual consummation of this present Age. Whence, strange to say, it would appear as though the cosmogony of Christianity makes heaven more remote from earth, and less accessible to men, than it was ever held to be in Earth, and find in him afterwards something any other pious scheme of the world's relig-

ionists. While, as a fitting climax to this goapel of receding blessedness, there are certain theorists manner as his earthly character represents the | who remorselessly declare that heaven is not in any especial place whatsoever; that the pursue our examination into the nature of the term heaven signifies merely a certain state or Human Soul, and see what an investigation in | condition of existence. That heaven, therefore is simply a state of blessedness, which like the state of matrimony, or a state of itself for our consideration is this: Do we slavery, or of civilization, or barbarism, can be mean, by the Soul of Man, a life-principle, or attained to, and experienced, in any region or locality; so that one may be in heaven while in any other place in the universe.

upon the earth, just as much, and as really, as Still another explanation of the nature of heaven informs us that "within the space occupied by the visible and ponderable universe, and on all sides of us, there is existing and moving, another element, fraught with another the investigation of these records is nowhere our path, and it must be met if we would make species of life," which is not "open to the cognizance" of our present human faculties. .In composed of some substance so finely attenuated as to be imperceptible to our senses, is We are simply trying to identify the contents | co-existent with the realities of the material of our own nature. What does not exist within I earth. - And that, in order to enter this heavus we shall not find there, of course; but what | enly region, it is not necessary to remove through space: we have only to cut loose from, stand. And if we have any heavenly elements | or become insensible to, the affinities of the in our character, we have a natural right not | earthly life, and pass into the conditions of the other kind of existence, when we shall find ourselves in the midst of entirely new surroundings, though we remain invisibly in the

Yet, with all these numerous and exceedingly varied opinions from which to choose, the popular mind does not seem to have been But by some process of unreasoning intuition Christian peoples that "the spirit after death is disconnected from matter, from time, and from space, but somehow floats in a spiritual ærial region, where the inmates float in ether or are mysteriously suspended upon nothing; -where "all the accompaniments of life are attenuated into a sort of spiritual element. is left but unearthly scenes that have no power of allurement, and certain unearthly ecstacies Hence, the one thing that is clear to us after the theology of Christianity gives us no defl remarkable alike for its clearness and its sim. I things within its portals left displayed to hu- nite or rational information upon this subject : so that Christians are allowed to go through life hoping, indeed, to attain to heaven at last but having only vague, and undefined, and cloudy ideas of the supernal regions. And if their longing hearts ever venture to picture to their minds the glory which they expect to see revealed in the hereafter, the utmost scope of their imaginations achieves only the portrays of a vision of an immense multitude of people assembled in the air: wearing white robes and starry crowns, and waving palm branches, while they sing anthems of praise to the luminous person of Christ who appears in the clouds over their heads. And it is simply this ar rangement and performance which, it is supposed, will constitute the blissful life of the celestial state, and will be the occupation of

> All of which is certainly most marvelous to But history has repeatedly proved that the theology of Christians may be one thing, while Christianity itself is quite another. And so, from the unauthorized opinions of all the sorts of theorists who make heaven to be nowhere. or anywhere, or everywhere, we must go to the fountain of Christian truth which wells upout of the Bible, and endeavor to discover what the Scriptures themselves really will reveal to us concerning that heavenly region about which they talk to us so much. And, for our encouragement, we should remember that what they shall tell us will probably be something quite

written down to the comprehension of the way-We have the direct assurance of the Bible that at the very first God created a heavenly region, as well as a material earth. And we. being inhabitants of the earth, and not heavenly beings, can see and study for ourselves the things that are earthly, while for our knowledge of heavenly things we must be dependent upon information furnished to us from some heavenly source. And having studied man in his earthly relations without exhausting his nature, we necessarily inquire whether there may not be a heavenly side to his character. Hence, some reasonable understanding of the revelations made by the Bible concerning the nio for trying to bribe a colored witness. Sam nature of Heaven must be the object of our

next endeavor. AN OLD RIDDLE SOLVED .-- A plumber and upholster were recently engaged in fitting up a fashionable residence in Van Ness avenue and got into a discussion as to which was the heavier-a pound of lead or a pound of

of feathers," said the plumber. "I'll take that bet," said the upholsterer. The plumber cut off a foot of lead pipe and | reskelity."

pared it down until it weighed 16 ounces .-Then he got from the unholsterer the same weight in feathers. "Now," said the plumber, holding the lump

School Mistress-"Come here. Charlie. and let me hear you recite your lesson. Why, what is the matter? What are you orying for?" Charlie-"Some of the big boys made me kiss a little girl out in the school-yard-boo-hoo!" "Why, that is outrageous! Why did you not

kiss you." A backbiting woman exclaimed, as she threw herself into a chair at a neighbor's. "One-half the world doesn't know how the

[Written for the MARYLAND JOURNAL.] WHEN THE BIRDS AGAIN ARE

NO. 1254.

When the birds again are singing. And the woods their music fills; Come, O! come again, sweet Fannie.

To the cot beneath the hills. There I'll still be watching-waiting. With a true and eager heart : And the dreams of youth shall tell me, That we ne'er again will part, I will fondly love thee, Fannie.

As no human loved before: And we'll live the same old joyous Happy life we lived of yore. Once again we'll roam the meadows Where the streamlet gurgles low.

And we'll drink its simple music With a rapture none may know. With its waves we'll wander onward To the weeping willow tree, Where the birds shall fill its branches With sweet songs for thee and me.

There beneath its sweeping branches We will whisper words of love. Which shall softly be repeated By the sweetly cooling dove. And the sunlight of thy presence Shall deprive my heart of care,

And I'll think not of thy absence In the hour that thou art there. But, alas! for fickle dreaming. And alas! for what is not; Yet the pleasures that have perished,

Nevermore shall be forgot. How the chilling winds of winter. (All the warmth of summer lost:) Keep thee from the lowly meadow,

Lying deep beneath the frost. Sadly sobs the lonely streamlet, Mourning for the absent one Who had loved to watch its wavelets As they sparkled in the sun.

Bare the old seat is, and cheerless, 'Neath the weeping willow tree, For the leaves have left the branches And the birds have followed thee.

All the scenes that once thou cherished: 'Used to love to linger by-Droop and fade with deepest sorrow For thy loved presence sigh.

gad the daytime is, and lonely, All the nighttime darkly dresr; Naught can e'er dispel the darkness When my "Sunbeam" is not near. But from out the dismal darkness. As my way I blindly grope:

Often floats a voice of comfort, Fondly bidding me to hope. When the birds again are singing, And the woods their music fills. Thou wilt come again, sweet Fannie.

To the cot beneath the hills. RIGIN OF THE CONFEDERATE FLAG An ex-Confederate Colonel, now in this city, told the following story the other day of the It was at the battle of Manassas, about 4 ters, o'clock of the afternoon of July 21, 1861, when the fate of the Confederacy seemed trembling in the balance, that Gen. Beauregard looking across the Warrenton turnpike, which passed through the valley between the position of the Confederates and the elevations beyond occupied by the Federal line, saw a body of troops moving toward his left and the Federal right, He was greatly concerned to know, but could not decide what troops they were-whether Federal or Confederate. The similarity of uni-

forms and of the colors carried by the opposing armies, and the clouds of dust made it almost impossible to decide which. While on the field suffering from this terrible anxiety, Gen. Beauregard determined that the Confederate soldier must have a flag so distinct from that of the enemy that no doubt should ever again endanger his cause on the field of battle. Soon after the battle he entered into correspondence with Col. Wm. Porcher Miles. who had served on his staff during the day, with a view to securing his aid in the matter. and proposing a blue field, red bars, crossedand gold stars. They discussed the matter at length. Col. Miles thought it was contrary to the laws of heraldry that the ground should be blue, the bars red and the stars gold. He proposed that the ground should be red, the bars blue and the stars white. Gen. Beauregard approved the change, and discussed the matter freely with Johnson. Meanwhile it became known that the design for a flag was under discussion, and many designs were sent in. The matter was freely discussed at headquarters, till finally, when he arrived at Fairfax Court House, Gen. Beauregard caused his he made a dive for Mr. Bowser's feet, just in

all the various designs which had been submit- | iar that made the roof shake. The scared With these designs before them, the officers at headquarters agreed on the famous old ban-. ner-the red field, the blue cross, and the white stars. The flag was then submitteed to the War Department and was approved.

expressing the hope and confidence that it made him act so. If you don't have something would become the emblem of honor and victory. The first three flags received were made from "ladies' dresses." by the Misses Cary, of Baltimore and Alexandria, as soon as they could get a description of the design adopted. One of the Misses Cary sent the flag she made plied to Gen. Beauregard. Her sister sent hers to Gen. Van Dorn, who was then at Fairfax Court House. Miss Constance Cary, of Alexandria, sent hers to Gen. Joseph E. Johnston. [N. Y. Evening Telegram.

A LAWYER BAFFLED.

Jim McSnifter was being tried in San Anto-Johnsing, to testify falsely. "You say this defendant offered you a bribe

of \$50 to testify in his behalf?" "Yes. sah." "Now, sir; you repeat precisely what he said, using his own words."

"He said he would give me \$50 if I---" speak as a third person." 'No sah: he tuck good keer dat dar was that a pound of lead is heavier than a pound | no third purson present. Dar was only us two. | sight of us and the dog crawled under the De 'fendant am to smart ter hab anybody | barn. I laughed till I fell down, but Mr. Bow-

> "I know that well enough, but he spoke to youlin'the first person, didn't he ?" "I was de fust pueson, myself." "You don't understand me. When he was

of lead in his right hand and the ball of talking to you did he use the words: 'I will "No, boss; he didn't say nuffin' about you payin' me \$50. Your name wasn't mentioned, 'ceptin' dat he fole me ef eber I got inter a

scrape dat you was de best lawyer in San Antonio to fool de Judge and jury." "You can step down."

Newly-arrived Minister-"My son. can you direct me to the house of Brother Hollis-

Boy-"Yes, sir; he's my father. Be you the new preacher ?" Minister (pleasantly)-"Yes, my son. Your father, I presume, is expecting me?" Boy-"I guess so, I heard him tell maw to

he'd always have to."

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IN "JOURNAL" BUILDING,

THE BOWSER FAMILY.

Mr. B. Buys a Dog and Mrs. B. Tells All About the Ugly Brute. Ever since our marriage Mr. Bowser has been looking after a house-dog, and a good share of our troubles have arisen over this fact. On a hundred different occasions I have asked him what we wanted of a dog, and on a hun-

dred different occasions he has raised his voice and replied : "What do we want of a dog? Did you over see a family which amounted to shucks which didn't keep a dog? Nature gave us the dog to protect us-to be a sort of companion. There are people who can strike terror to a dog's heart by one look, but I am not one of those Mrs. Bowser-no, thank Heaven!"

"Can't you protect us, Mr. Bowser?" "Certainly I can and do, but suppose I am off my guard some night and a burglar enters our house?"

"And burglars the dog?" "That's it! Sneer at the poor dumb brute because Nature made him a dog! Under the circumstances I have stated we should probably owe our lives to the faithful guardian." He brought home a dog. It was a dog with a certificate of character from his last owner. He was guaranteed to be vigilant, trusty, tidy, kind, and to have a special hankering after the life-blood of house-breakers. He carried his head to the left, as if trying to see his left hind foot, and there was a suspicious squint in his eyes. He had been badly knocked about from

as Mr. Bowser brought him in, and when I protested against the invasion I was answered with: "No wonder he growls! A dog knows an enemy on sight. He feels that you'd like to murder him, and he properly resents it. Come

all appearances, but the boys who brought him

explained that this was the result of tackling

an elephant and coming off second best. The

beast growled at me and snapped at the baby

here. Rambo." That night the dog had the run of the lower part of the house. We had no sooner got to bed than he began to howl. Mr. Bowser threatened him from the head of the stairs, and then he barked at intervals of five minutes for an hour. Mr. Bowser silenced him after awhile, and I was just getting asleep when I heard the beast gurgling and growling and worrying something. I wanted Mr. Bowser to go down stairs, but he utterly refused.

saying: "He has probably got hold of a burglar, and I don't want to be appealed to to call him off. Just go to sleep and let Rambo alone. We

haven't been as safe for years." Next morning the beast bit the cook in the leg as she went down stairs, and the minute the door was opened he lit out for parts unknown. We soon discovered what he had been worrying. It was Mr. Bowser's new winter overcost. origin of the Confederate battle flag. Said he: | and it was reduced to a roll of strings and tat.

"You brought him home!" I exclaimed, as I pointed to the rains. "I did, ch?" said Mr. Bowser, as he surveyed

the heap. "And you lay right there and knew what he was at and never said a word." "You said he was chewing up a burglar." "Then I was talking in my sleep, and you knew it! Mrs. Bowser, you don't get a new

dud for a year !" The next dog was a hound. The owner told Mr. Bowser that he was a good deer dog, and ten dollars changed hands on this account. "But what good is a deer dog?" I asked, when Mr. Bowser explained this fact.

"To run deer, of course." "But where are the deer?" "That's just like you! You expect to look out of the back door and see a dozen! I propose to go where the deer are. Did you ever

see a kinder face on a dog?"

"He looks very simple-minded." "Does he!. Well, don't you fool yourself .-You may owe your life to him yet. He's better than forty burglar alarms." The canine deserved credit for one thing. He slept soundly on the parlor sofa all night. On the second afternoon he got out, and a little terrier weighing eleven ounces ran him three times around the house and finally drove him

"Did I buy him for a fighter!" shouted Mr. Bowser, as I related the occurrence. "He run, of course. I bought him for a runner." He whistled for Archimedes, as he had named him, and the animal came creeping in and hid under the lounge. When routed out of that draughtsman (a German) to make drawings of | time to trip him up and let him down with a

into a barrel partly filled with plaster.

lifted to be flung over the alley fence. "Is that the way they run deer?" I asked Mr. Bowser. "Whose fault is it?" he demanded. "You

brute then jumped into the crib and lay down

on baby's head, from which position he was

The first flags sent to the army were prehad that dog terrified as soon as he struck the sented by Gen. Beauregard in person, he then | house. It was his mortal fear of you which It wasn't a week before he came home with another canine. The beast was under-sized, out at the elbows and down-hearted. When I asked what he was good for. Mr. Bowser re-

> "If you knew anything about dogs you could see at a glance. He's a rat terrier." "Does he terrify rate?" "Does he? In one week there won't be a rat

> on this whole square!" "Wouldn't it be as well to stand the rats as the dog ?" "That's you, exactly! That's a specimen of your mercy! It's a wonder to me that such

murderous feelings as you carry in your heart don't meet with fitting punishment." The terrier didn't do anything remarkable for the first three days except to fill up and sleep. On the fourth day, as we were eating dinner, we heard a row in the back yard. and as we got to the door we saw the terrier penned "He can't have used those words. He didn't | up in a corner of the yard, tail down and even rolling, and a small rat was keeping him there and having lots of fun. The rodent skipped at

listenin' when he am talking about his own | ser was very stern and dignified. After he had pulled the terrier out and flung him over the fence he came back to me and said :

"Are you satisfied now?" "That the dog is a ratter?" "No. ma'am! Satisfied that you have once more, out of pure malice toward a heipless animal, diffeen him from home to a life of minary! It's a wonder to me that you don't murder our

child !"-Detroit Free Press. A DUST ITEM,-"Ps," asked a speculative youngeter, "was I made of dust?" "Certainly, my son; we all were,"

out there?" "Y-o-s," admitted the pussled father: "just the same. Why do you ask?" "Oh, I thought maybe as I was such a "rise little boy I might be made of diamond dust."

"Just common road dust like that ragged bey

Miss Westend (confidentially)-" Mr. Saphend proposed to me last night." Rival kill two chickens for dinner. He said he was Belle-"Did he? When I refused him in the

other half lives." "That ism's your fault," still keepin' the church hotel, and 'spected afferneon he said he was going to do cometaine

TREEMASONRY CASKETS AND COFFINS OF ALL STYLES FUR-This is a History of Freemasonry in Maryland from the establishment of the first Lodge at Joppa in 1765, down to the present time.

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compass of the universe. Let us see.

this direction will disclose to us. The question which now, therefore, presents

parables, and other figures, wherein things that | intention of the Bible that we should underunknown. In fact, this is one of the favorite | have also had some idea of a heaven at the foundation of their faiths. The multitudinous heavens of hopeless .Hinduism; the creeds of point. It relates, primarily, in scientific se. | old Egypt and Persia, with their heavens of quence, the phenomena attendant upon the | fiery light; the blessed elysian fields of the csconstruction of this World. But take the thetic Greek; the Scandinavian's glorious halls words in their upward scope, and see them of Valhalla; the sensuous Paradise of the Moreach beyond the sweep of the archangel's | hammedan; and the countless libraries full of wing as they portray the first formation of the | Christian literature concerning the Kingdom wrought into being the whole expanse of space | sufficiently testify to the universal prevalence light of consciousness upon spiritual natures. state of being is possible for man; and to induce

compass; and we regard with admiring won- lions have assured the world of the existence of der those powers of our minds which are com- such a place; though priests and prophets have even furnished us with bright visions of Calling back, then, our dazzled faculties, the celestial land prepared for man, yet, strange from the last limits of the overwhelming Uni- to say, the collective efforts of all the world's | plain and simple, since they are avowedly our text centers within the little point of every- ed in locating that Realm satisfactorily.. The human Self. For this self-same story of the theory of the immortality of the soul, and the development of the Earth tells also the tale of doctrine of future rewards for the righteous, the evolution of the universe, and that of the of course require that a condition of unearthly creation of each several man. Thus, in the blessedness should exist somewhere; but it is annals of the ages, there is a time when each | nathetic to see how the whole world has ever individual man does not exist. Then, in his been wandering through the mists of conjecarst beginning, he is formed a shapeles mass, ture concerning this region's position in space; and lies submerged beneath the tides of life while even those who are traveling most eneruntil he grows into an organized completeness. getically to reach it, are groping their way Then, in due time, emerging into light, the along they know not whither, being utterly dawn of his consciousness arrives; the flowers | unable to say in which direction it lies. Thus of the fields bloom in his countenance; his the question of the exact latitude and longianimal faculties leap into life; and his tude of heaven becomes a very peculiar prob-

ancient theorists upon this subject agree to-

the everlasting heavenly Throne.

the blessed throughout all the ages of eternity

"I'll bet you four bits that I can prove to you

feathers in his left hand, "let me drop the had | pay you \$50." on your left foot and the feathers on war right." The man of feathers paid for the cigars. come right in to me?" "I-I-didn't know that you would let me